

7. 2. 87, 5
E X T R A C T S
O F
L E T T E R S
R E L A T I N G T O
M E T H O D I S T S
A N D
M O R A V I A N S.

To which are added,

A VIEW of Part of St *Paul's* Epistle to the
R O M A N S; and a VINDICATION of
the *Seventeenth* Article of Religion.

By Sir *JOHN THOROLD*, Bart.

The S E C O N D E D I T I O N.

P R O V. xxviii. 23.

He that rebuketh a Man, afterward shall find more Favour,
than he that flattereth with his Tongue.

L O N D O N :

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2453 [PRICE SIXPENCE.]

EXTRACTS

LETTERS

OF



MOR

A View of Part of St Paul's Epistle to the
ROMANS; and a Vindication of
the Seventh Article of Religion.

By Sir JOHN TROWARD, Bt.

The SECOND EDITION.

Printed by J. G. ALLEN, at the
Printers, in Pall Mall.

LONDON.

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P R E F A C E.

THE Continuance of these Irregular Proceedings complained of in the following Papers will, it is hoped, be some Apology for making them publick; especially, when the Reader is acquainted, that they failed of making such Impressions on the two Persons to whom they were all addressed, (the two last Letters excepted) as the Writer of them was willing to hope they possibly might. However, the Disregard which they met with in private does not wholly discourage him from trying whether the ingenuous Part of those Persons, who go under the Name of Methodists, may not be disposed to Consider them, and to Re-examine the Grounds on which they build their Practice of frequenting those Meetings, which give Offence to Persons, who, by reason of the Dignity of their Sacred Office, ought to be Respected and Honoured. — By Disregard, He does not mean that He received any Verbal Incivilities from the Gentlemen for whose Service these Letters were formerly penned, but a Non-compliance with what still appears to him fitting and reasonable, on more
Accounts

Accounts than one, for Him to Ask, and for Them to Grant.

This Attempt (however small and inconsiderable) to contribute towards the Service of what He takes to be the Cause of Truth, may meet with no unfavourable Reception, from the Thoughtful and the Benevolent, who are wont to make Allowances for Imperfections, when they discover an Endeavour to do Good: In this View He revised the ensuing Sheets, not without Hopes that they may share of their usual Candor and Indulgence. This would be some Recompence for the Inattention they have met with hitherto.

And even as to Persons of a darker, and more severe Cast of Mind, of more confined, and melancholic Sentiments, he is loth to imagine that what was Well-meant, will be Ill-received.

Note, It is to be observed, in Justice to the Memory of one of the Persons to whom the first Part of the following LETTERS were written, that He made Acknowledgement in his latter Productions of the Intemperance of his Zeal, and of some unguarded Expressions in his first Publications.

To the Reverend Mr W——D.

10th April, 1741.

I Cannot help expressing my Concern at your taking upon you the Office of judging and condemning the unknown, though certainly godly, Author of *The Whole Duty of Man*, and likewise the (late) pious and charitable Archbishop of *Canterbury*, Dr TILLOTSON. In attacking these two Persons, you thrust sore at real Friends to the Cause of CHRIST, and endeavour, too unadvisedly, I fear, to discredit the Works of two departed Souls, with whom, I humbly trust, you will dwell in the ravishing Sweets of celestial, everlasting Friendship.

The late Mr LUDOLPH, in his *Third Meditation*, Page 14, bestows the Epithet of *inlightened* on the first-named Author: “The *inlightened* Author, says he, of *The Whole Duty of Man*, makes very good Remarks upon the Subject of *Self-Love*.” And again, in *Meditation VI*. p. 27, he adds, “Those that think our Saviour too plain in recommending of these Virtues [of the Gospel] may read *The Whole Duty of Man*, where they are treated of more *methodically*, and in a Style more suitable to the Temper of the Times.” And the late

2 EXTRACTS of LETTERS

MR BOEHM, in his *Epistle Dedicatory* before Mr LUDOLPH's *Funeral Sermon*, quotes a Passage, a very just one, out of Archbishop TILLOTSON's Writings, and styles him an *eminent Divine*. Had you been personally acquainted with those two Persons, I cannot be persuaded that you would have written against them in the Manner you have done: Or, had you taken an impartial, deliberate Survey of the Whole of their Writings, you would have had Cause enough to acknowledge, that they were Labourers in the LORD's Vineyard, and were to be highly esteemed for their Work's Sake. — Let me conjure you to think again very seriously on your Treatment of these Persons: Indeed you was very ill furnished with Materials for sitting as a *Judge* upon their Characters and Writings; and I hope in God, you will see the Error of your Behaviour towards their *Memories*. — Upon the Whole, from the Bottom of my Heart I pray, that the Enemy of Souls may not catch you in any of his Snares. May the Meekness of Wisdom and precious Charity be your Portion.

In the Love of our Saviour CHRIST, I desire ever to remain

Your Friend and Servant,

To

To the Reverend Mr W——D.

March 22, 1741-2.

IN Answer to the first Part of your Letter, give me Leave to observe, that I have never heard from you since I wrote to you several Months ago. — My Approbation can by no Means be given to your indiscreet, tumultuous, irregular Proceedings. To speak my Mind freely, (which I beg of you not to take amiss) I fear you have greatly offended a most just and holy God, by breaking the most solemn Promises made at your Admission into the Christian Ministry, as well as by your contemptuous, and I may safely add, uncharitable Treatment of two excellent Souls, now, I firmly believe, in the Regions of Happiness; I mean the Author of *The Whole Duty of Man*, and Archbishop TILLOTSON. What blinds, or bewitches Mr W——D, not to see and acknowledge his *Injustice* to the Memory of Persons, whose Writings he never carefully examined, and yet against whom he has printed most rude, and untrue Aspersions? With what Face can he ever meet them at the Judgment-Seat of CHRIST, except he repents of this his unchristian Rashness, and flies for Refuge to the Wounds of the crucified JESUS? O! that you would be persuaded to consider with that Seriousness which the Thing deserves,

how little you have set by the solemn and weighty Questions put Home to your Conscience by the Bishop of — —, who ordained you both Deacon and Priest. A Violation of those Vows, most of all, an obstinate and stubborn Perseverance in the Breach of them, is a Crime many Degrees beyond *Human Infirmary*, and will, it may justly be feared, if persisted in, prove a Covering of the Eyes of your Understanding, and a Consignment of you over, beyond Recovery, to the Delirium of a heated Fancy. — But a Retreat is not yet too late: You may yet, I will humbly hope and pray, submit yourself to the holy and wise Precepts of the King of *Salem*, our celestial *Melchizedech*. By the Workings of divine Grace on your Heart, you may yet repent truly of your Faults; and, by coming again to the Paths of Christian *Wisdom* and *Prudence*, approve yourself to be (what I esteemed you, and I think justly, when I first knew you) a sincere, devout, useful Minister of CHRIST.

I am still your hearty Well-Wisher, but not so much as I ought to be a Mourner for your rash Behaviour.

To the Reverend Mr W——D.

3d Feb. 1742.

AS I find you are yet in Town, I think it proper to acquaint you that I received the Books you sent me, for which I could thank you with greater Heartiness, did I not perceive in them, particularly in your *Volume of Sermons*, several Passages which I am certain must offend any judicious, Christian Reader. I have not Leisure at present to enumerate many Particulars; I shall therefore content myself with selecting a few of them, and leave them with you to consider of in your cool Hours of Retirement; the more of which you allow yourself, the better it may be for you.

First then, in *Sermon the First*, Page 9, you charge *Arminian Principles* with being *Antichristian* ones. This surely can never be the Language of Charity, which is not *rash*, doth not behave itself unseemly. ARMINIUS, I am verily persuaded, was * a sincere Christian; while you are therefore thus defaming his Memory, I think
you

* The following Passage which I have met with in WALTON's *Life of Sir HENRY WOTTON*, (Page 53.) since my writing this Letter, seems so pertinent to the Occasion, that I beg Leave to insert it in this Place. It is thus: "In my Travels, (says Sir HENRY) towards *Venice*, " as I passed through *Germany*, I rested almost a Year at *Ley-*
den,

you are doing Injury (as far as a departed Soul is capable of being injured) to one who heartily loved JESUS CHRIST, and is now, I question not, in the Realms of Light and Glory. What Pity
it

“ *den*, where I entered into an Acquaintance with AR-
 “ MINIUS (then the Professor of Divinity in that Univer-
 “ sity (a Man much talked of in this Age, which is made
 “ up of Opposition and Controversy. And indeed, if I
 “ mistake not ARMINIUS in his Expressions (as so weak a
 “ Brain as mine may easily do) then I know I differ from
 “ him in some Points; yet I profess my Judgment of him
 “ to be, that he was a Man of most rare Learning, and I
 “ knew him to be of a most strict Life, and a most meek
 “ Spirit. And that he was so *mild*, appears by his Proposals
 “ to our Master PERKINS of *Cambridge*, from whose Book
 “ of *The Order and Causes of Salvation*, (which was first
 “ writ in *Latin*) ARMINIUS took the Occasion of writ-
 “ ing some *Queries* to him, concerning the Consequents of
 “ his Doctrine, intending them (it is said) to come private-
 “ ly to Mr PERKINS’s own Hands, and to receive from him
 “ a like private, and a like loving Answer. But Mr PER-
 “ KINS died before those Queries came to him; and it is
 “ thought ARMINIUS meant them to die with him; for
 “ though he lived long after, I have heard he forbore to
 “ publish them; (but since his Death, his Sons did not:)
 “ And it is Pity, if GOD had been so pleased, that Mr
 “ PERKINS did not live to see, consider, and answer those
 “ Proposals himself; for he was also of a most meek
 “ Spirit, and of great and sanctified Learning: And though
 “ since their Deaths, many of high Parts and Piety have
 “ undertaken to clear the Controversy, yet for the most
 “ Part they have rather satisfied themselves than con-
 “ vinced the Dissenting-Party. And doubtless many
 “ middle-witted Men, (which yet may mean well) many
 “ Scholars that are not in the highest Form for Learn-
 “ ing, (which yet may preach well) Men that shall never
 “ know,

it is, that by your perpetual Hurry, and Inaccuracy in Judgment, and in Behaviour, you should contribute to the malignant Triumph of *Infidels*, and give them Cause, in the Gall of their invenomed Hearts, to cry out, *See how these Christians vilify one another.* The *Arminians*, it is likely, mean pretty near the same Thing by the Word *Grace*, which the *Calvinists* do by *imputed Righteousness*. Each Party maintain, that, without Holiness, no Man shall see the LORD; and that there is no *Name* under *Heaven* given unto Men whereby we must be *saved*, but only the *Name* of the LORD JESUS. — If any one had asked ARMINIUS whether he did not hold that *Heaven*, that is to say, our *Inheritance* in it, was the sole Purchase of CHRIST's Blood, he would undoubtedly have answered in the *Affirmative*. And if, on the other Hand, one had asked Mr CALVIN, *to whom is it that CHRIST is the Author of Salvation?* His Answer would have been, *To those who obey him.* — Why should Believers in the same common Redeemer be multiplying Words without Cause, and charging each other with such Opinions as each Party in their Souls abhor? This is a stale *Device* of the *Deceiver*

“ know, till they come to Heaven, where the Questions
 “ stick betwixt ARMINIUS and the Church of *England*,
 “ will yet in this World be tampering with, and thereby
 “ perplexing the Controversy; and do thereby justly fall
 “ under the Reproof of St JUDE, for being Busy-bodies,
 “ and for meddling with Things which they understand
 “ not.”

of *Mankind*, and it is strange that Christian Professors do not see through, and avoid it. I would not be understood to assert, that there is no Difference of Opinions between *Arminians* and *Calvinists*; my Meaning is, it is not near so great as it is apprehended to be; and the Way to heal, is not by railing and reproachful Language, but by fair and calm Reasoning, and modest Appeals to the Holy Scriptures.—I hope I have said enough on this Head to make you sorry that you have said so much.

My next most heavy Complaint against you is, that I find you continue your Spleen against that sincere and excellent Servant and Lover of CHRIST, The Author of *The Whole Duty of Man*; who, you assert in Sermon the Second, has given a *wrong* Title to his Book (contrary to the *express* Opinion of Dr HAMMOND) because it teaches us that we must *do* so and so, as though we were under a Covenant of Works; and then for *doing* this we shall be saved. Now here again, through Hurry and Inadvertency, you are mistaken; and have withal involved yourself in the heart-wounding Misfortune of having recorded a manifest Slander against one of God's secret Ones, even one of the excellent Ones of the Earth. For let any one read, with an unprejudiced Mind, his Preface, intitled, *The Necessity of Caring for the Soul*, and indeed the whole Treatise itself, together with the Devotion-Part at the End, and then tell me, whether he thinks the Author is a Teacher of the
Covenant

Covenant of Grace, or of the *Covenant of Works*. As to the exceeding false *Divinity* charged upon him, it is grounded on that Passage in his *Preface*, where he says, that the *second Covenant* was made with ADAM, and us in him, presently after his Fall, and is *briefly* contained in those Words, *Gen. iii. 15.* where GOD declares, that *the Seed of the Woman shall break the Serpent's Head*; and this was made up, as the first was, of some Mercies to be afforded by GOD, and some Duties to be performed by us. This is the Passage which falls under your heavy Censure; “ Because, say you, the Words *I will put En-* “ *mity between thee and the Woman, &c.* are not “ spoken to ADAM, they are directed only to “ the Serpent. ADAM and EVE stood by as Cri- “ minals, and GOD could not treat with them, “ because they had broken his Covenant. And “ it is so far from being a Covenant wherein “ some Mercies are to be afforded by GOD, and “ some Duties to be performed by us, that here “ is not a Word looking that Way. It is only “ a Declaration of a free Gift of Salvation, “ thro’ JESUS CHRIST our LORD.” This Charge of yours against so *judicious* an Author, is too rash and peremptory; and, upon cool Examination, will appear to be without Foundation. For what if the Words were not directed immediately to our first Parents? They were pronounced in their Hearing; they had a near, very near Interest in them, and, no Doubt, heard them with reverential Fear, and penitential Trembling.

The

The Tempter was confounded, the Tempted were comforted by them; and the Author of *The Whole Duty of Man* says, very justly, *The Second Covenant is briefly contained in them.*" For, in what Sense does CHRIST, the promised Seed, bruise the Serpent's Head, but by being our *Priest*, our *Prophet*, and our *King*? On whom do his *Priestly*, *Prophetical*, *Regal* Offices take Place? On those who reject, or on those who humbly and penitently receive Him? The Inference then is obvious, that something must be done on our Parts; otherwise we shall have no Interest in the meritorious Death and Sufferings of our blessed Saviour. If something was not to be done on our Parts, in order to share in the inestimable Benefit, the unspeakable Gift, then might CHRIST be deemed a *Prophet* without *Scholars*, and a *King* without *Subjects*: Or, in other Words, CHRIST is promised, comes, and suffers, and yet leaves the old Dragon as wide a Range in human Nature as ever. It is therefore true, that under the second Covenant something was to be done on CHRIST's Part, and something on *Ours*; that is to say, CHRIST was to preach, to suffer, and to reign; we on *Ours*, to repent, to believe, and to obey. This is plainly the Meaning of *The Whole Duty of Man*; and is so far from being exceeding false, that, *to my Apprehension*, it is exceeding *sound* Divinity.

By Virtue of the New Covenant we have the unspeakable Privilege of being enabled to do
Righteousness,

Righteousness, to work out our own Salvation with Fear and Trembling; or, in other Scripture-Words, to live godlily, righteously, and soberly in this present evil World. In a Word, it is the Wisdom, the Glory, and the Beauty of the Covenant of Grace, to injoin such Duties as are *perfective* of our Natures, and give us a *Taste* and *Relish* for the Pleasures of the Spiritual World, which are commensurate with our Existence, and will then only begin fully and substantially to inravisn us, when we take a final Farewel of this lower Region, and find ourselves encompassed with Myriads of the Spirits of just Men made perfect.

As to several other Inadvertencies and Mistakes, up and down your *Volume of Sermons*, I have not Time to point them out particularly; only I cannot forbear expressing my Wonder at your Behaviour, in putting yourself in a Manner on a Level with the Apostles, and first Planters of Christianity; and representing the *Bishops* and *Clergy* of the *National Church*, as actuated by the same Spirit of blind, persecuting Zeal, with the *Chief Priests* and *Pharisees* among the *Jews*. This unbecoming, unchristian Treatment of your Superiors, demonstrates your Want of true Humility, Gospel-Modesty, and Experience of Men and Things. Your Case is truly pitiable, and the more so, because you are not sensible of it. You slight and forget the Engagements of your Ordination; and it appears but too plain, you are punished for it, by a
judicial

judicial Blindness. You have broke loose from such moral Ties as no considerate Christian would venture to do. You have leaped over such Inclosures as the Wisdom and Piety of our Ancestors have erected: You are hurrying, singing, rejoicing, and all the While forgetting the Apostolical Precepts, of *thinking soberly*, and *not letting our Good be evil-spoken of*. God, grant you may see your Error before it be *too late*.—Be so kind as to put a favourable Construction, and afford a *serious* Perusal to what is thus intended for your Use and Advantage, by him, who, you may plainly discover, is

Your hearty Well-Wisher.

To Mr W——D.

11th Feb. 1742.

I Received yours of the Fifth Instant, by which I find that your *last Volume* of *Sermons* lay by you near a *Twelvemonth*, before you sent them to the Press, so that you flatter yourself you cannot be charged with putting them out in a *Hurry*. But this, by no Means, clears you of the Charge of *writing* them in a *Hurry*, and of not *revising* them carefully, and in the Spirit of Charity, before you ventured to publish them.

*You are not conscious of having misused ARMI-
NIUS. You think you have not touched his Per-
son,*

son, but his Principles. This Distinction, I doubt, will be of little Use to you. A Man's Person and his Principles are so nearly allied, that, if one be *injuriously* treated, the other must, in some Degree, be so too. To call a Man a Maintainer of *Antichristian* Principles, without being able to make good the Charge, and then to flatter one's Self that his *Person* has been spared, is to deceive one's own Self, and to violate the Laws of *Christian* Charity, through the Medium of a false Distinction. If ARMINIUS lays it down for a first Principle, that CHRIST JESUS is the sole meritorious Cause of our Acceptance with God, that his perfect, active, and passive Obedience has procured our Pardon and our Redemption; and if he comes afterwards and tells me, that *our Works must be joined with our Faith, in Order to justify us in the Sight of God*; Candor and Charity will prompt me to pass such a Sort of Interpretation on his Words as this: "Justifying Faith is necessarily productive of good Works: It is Obedience alone which compleats our Faith; and it is an idle Thing to talk of Justification by Faith, unadorned with the beauteous Grace of Charity, and an impious Thing to go about to separate what God hath joined together."—You can no more dis sever *Charity* from a true, saving *Faith*, than you can separate the Idea of Whiteness from Snow, or of Heat from Light.—Who can truly *believe* that the Merits of CHRIST have All-sufficient Efficacy to save him from Destruction,

tion, and not *love* so kind, so loving a Saviour? Who can by *Faith* behold Him extended on the Cross for *His* Sins, and content *Himself* with calling Him LORD, LORD, and not do the Things which He saith?

The *Eleventh* Article of our Church says truly, *that we are accounted righteous before GOD, only for the Merits of our LORD JESUS CHRIST by Faith.* And the *Twelfth* Article says, no less truly, *that good Works are the Fruits of Faith, and follow after Justification, and do spring out necessarily of a true and lively Faith.* Let but these two Articles be attentively weighed together, and you are helped to a charitable Construction of the Position, that "our Works must be joined with our Faith, in order to justify us in the Sight of GOD." The Truth is, a vast deal of Paper has been blotted, and, which is much worse, a prodigious Dust, and confused Strife of Words, raised about "Justification by Faith." The Sober and Judicious of each Party mean in Substance pretty near the same Thing; and yet have *unhappily* perplexed themselves and one another, with Terms and Distinctions, which ~~serve~~ for little else than to puzzle the Cause, keep the Controversy alive, and administer profane Diversion to Infidel By-standers. The Truth of this Doctrine lies, as Truth usually does, in a small Compass; and may, I apprehend, be reduced into some such Form as this: GOD is offended, CHRIST is the Propitiation. Man believes, and, *at the same Time*, resolves, *through*

through *Divine Assistance*, to obey the Gospel. By the sanctifying Influence of the Holy Spirit, he *does* obey, and is finally saved through the alone *meritorious* Obedience of JESUS CHRIST. Or, in other Words thus: "The Redemption of Mankind is a Transaction between the co-equal and co-eternal Persons of the holy, undivided Trinity, entirely exclusive of us. This stupendous Work is revealed unto, and performed for Mankind, by the "Coming and Suffering of JESUS CHRIST in the Likeness of our Flesh." They who *believe* and *obey* the Gospel of this gracious *Saviour* shall have (if one may be allowed the Expression) the Broad-Seal of Heaven affixed to their immortal Souls.—Where is Boasting in all this? It is doubtless excluded; and the Glory of Free-Grace shines out in its celestial Rays, before the Eyes of Men and Angels.—Faith and Good-Works are like the Root and the Branches of a Tree, or the Foundation and Superstructure of a Building.—This, I think, is every sincere Christian's *Creed*, when stripped of the Gibberish of his Party. St PAUL and St JAMES both teach this Doctrine: They both wrote under the Influence of the same infallible Guide to those Realms of perfect Peace and unclouded Happiness, where all the Inhabitants speak the same Things, and are perfectly joined together in the same Mind. A River of Delights, clear as Crystal, is ever flowing into their invivified Spirits, and the Tree of Life for ever feasting them with its Fruits. May the God of
all

all Grace grant you to come into the Paths of Truth and Soberness, and at length bring you, through CHRIST, unto his everlasting Kingdom.

~~—~~ This is the hearty Prayer of him to whom you ~~do~~ *ill*, in fancying that he is *imbittered* against you.

To the Reverend Mr J—M.

7th Jan. 1741.

WITH Regard to your holding several Meetings or Societies in different Parts, allow me, in the Spirit of Love and Friendship, to express my Fears concerning such Assemblies.—First, in Respect of yourself: Be pleased, dear SIR, very calmly and solemnly to remember what great Stress the Church of *England* very wisely lays on Order and Regularity, in particular, what close and pertinent Questions she, by her chief Officers, the Bishops, asks those who offer themselves as Candidates for the Holy Ministry. *For Instance*: “Will you obey your Ordinary, and other chief Ministers, who shall have the Government over you, following with a glad Heart and Mind their godly Admonitions? Now, you must be sensible that your *Superiors* in the Church are *averse* to these Meetings, and that you are doing a *displeasing*

pleasing Thing to them in *upholding* them. How far therefore your Ordination-Engagement is observed, or disregarded, in your present Proceedings, is a Question that demands to be coolly and dispassionately considered by you. Secondly, with Respect to your Hearers, I much doubt whether those of them who profess themselves *Members* of the *Church* of *England* obey her Injunctions, if they forsake, on slight Pretences, their own Parish-Churches, and do not frequent the Ordinances in an humble, devout, constant Manner. — The Church of *England*, like a House founded on a Rock, has stood, though Storms and Tempests have blown against her from every Quarter. — Enthusiasm, Infidelity, and Superstition have, from Time to Time, made rude Assaults upon her; but the Providence of God has baffled all the Efforts of her Adversaries, and made it plain to a Demonstration, that the Care of her is with the Most High, and that no Weapons formed against her, shall prosper. In one Word, the Church of *England* does not *deserve* to be lightly regarded. — Would to God all her Members were truly sensible of the Necessity and Expediency of honouring and obeying her.

I remain

Your Friend and Servant,

C

To

To the Reverend Mr J—M.

March 16, 1741.

THE Design of my writing to you in the Manner I did was purely friendly. Permit me again to express my hearty Wishes that you may yet become an useful *Presbyter* of the Church of *England*, in the Pale of which you was born and educated, and have been admitted to the Office of a *Deacon*. — I am very sensible that without great Care, Prejudices of any Kind are much more easily drank in than purged out. But what is too hard for Divine Grace? The Spirit of *GOD* enlightens the Minds of Men, and sets their Hearts free from those Chains and Fetters, which, by one Means or other, had been fastened on their Souls, and greatly incommoded their Passage through this lower World. As to your *Assurances*, I can say nothing absolutely *against* them, or *for* them. All I can venture to say is, That they would come with much stronger Credentials to me, provided you observed the Apostolical Rule, of *doing all Things decently and in Order*. Do not you think it possible, and even probable, that, if you had been (and I earnestly hope it is not yet too late for you to be) a regular, submissive, zealous Minister in the *National Church*, you might have been the happy Instrument of shewing many Souls the Way to *Glory*, and of advancing the peace-
able,

able, internal Kingdom of God in the World? To speak my Mind plainly; Indiscretion, and but a partial Knowledge of the Religion of our Saviour, has been the Rock on which the *Methodists*, as they are called, have split. What I am saying, is no random Expression, but is founded on something better than Fancy.

God grant you may give no just Occasion for the Children of God to be grieved at your Proceedings. Perhaps several of your Opposers may be more advanced in Grace than yourself. I trust you will interpret this Letter in a charitable Way.

I am

Your Well-wisher and Friend.

To the Reverend Mr J—M.

April 13, 1742.

THE same real Desire for your Welfare which prompted me to write to you in the Manner I did in my last Letter, still continues upon me; and ought to increase, in Proportion to my fuller Belief that your Judgment is misguided, and that you are acting contrary to the *Rules of Modesty, Order, and Decency*, laid

down in the Book of the wisest, and best Religion the World was ever blessed with.

You are pleased to tell me, "If it was in your Power to be of any Service to me in any Respect, it would be a great Pleasure to you." Give me Leave, Mr J——M, to lay Claim to this kind Expression, and to assure you, I know of no Service you can do me, comparable to that of allowing me to prevail with you to call yourself very coolly and deliberately to Account, and to consider what you are about. I hope you will acknowledge this to be no unreasonable Request. When you have got so far, I easily imagine you will be inclined in a *summary* Way to *acquit* yourself, by saying, you are verily persuaded that it is the Will of G O D you should proceed in your *present Manner of Preaching*, since the *Clergy of the National Church* refuse you their *Pulpits*. — But before Mr J——M comes out of his *Retirement*, and his *Self-Examination*, let him seriously and impartially ask himself, "Is it then wholly to be imputed to the *Prejudice* of the *Clergy* that I am denied the Use of their *Pulpits*? Is it not *at least* barely possible that I may have given just Cause of Offence, either by my *Doctrine*, or my *Manner of Preaching* it; or both? — It is possible I may have expressed myself in such an unguarded Manner, that several of my Hearers may have been led into many dangerous Mistakes; or, it may be, the *Doctrine* itself was defective, delivering that for the Whole, which was but a Part of the Gospel

Gospel of JESUS CHRIST. Then as to the Time and Place of my Preaching: Have I not Reason to fear that several of my *Auditors* should have been at their respective *Trades* and *Employments*, while they were travelling from, and to their Dwellings, on my Account? As to the *Place*; was it not in a Parish already provided with a Pastor, who was utterly averse to my coming amongst his People; the sad Effects of which he experiences, by several of them being above Ordinances, and esteeming the Church of *England* at a very low Rate?" — If this *may* be the Case, and surely you will not say it is *impossible* it *should*; have not the Pastors of our *Church* some Reason for what they do? And may not their Behaviour towards you proceed, not from a narrow Way of Thinking, but a true Concern for the Welfare of their Parishioners? If it was *your* own Lot to have the *Care* of a *Parish*, and you was to have Persons intruding upon your Charge, and disturbing the Minds of your Flock, *you* would have just Ground for Complaint against such Busy-Bodies in other Mens Matters.

From what I have written, you may observe that my Concern for your returning into the Paths of Wisdom, Regularity, and Decency, is sincere and hearty.—You are afraid of becoming a *Parochial Clergyman*, on Account of ill-grounded Prejudices and Scruples, and yet undertake to instruct (and thereby make yourself, in some Measure at least, answerable for the

Well-doing of) many more Hundred Souls than you would have the Care of, provided you was a Parochial Presbyter.

The *Moravian* Brethren, I am fully convinced, are not in that Dispensation of Grace and Knowledge, in which we once thought them. They take up with a Part, instead of the Whole of the Gospel; and speak with such Impropropriety about divine Truths, as must do a great deal of Hurt to the Simple and Unwary.

I am

Your Friend and Servant.

To the Reverend Mr. J——M.

29th July, 1742.

I Hope you will do me the Justice to believe, that my sole View in writing to you in the Manner I have done of late, was for the Glory of the most Holy God, the Benefit of your Neighbour, and your own true Interest. I am still fully persuaded, that the Church of *England* has a just Right to the Benefit of your ministerial Labours, and deserves your Esteem.—As to the *Moravian Brethren*, as we call them, I can by no Means think them duly qualified to preach the Gospel of the Kingdom. Their crude,
un-

undistinguished Manner of *viliſying* Reason,—
 Their denying the Lawfulneſs of *Oaths*, and aſ-
 ſerting the Unlawfulneſs of taking up Arms in
 Defence of one's Country, at the Command of
 the Supream Magiſtrate;—Their making very
 rare Mention of, and very ſeldom paying expreſs
 Homage to, or composing *Hymns* in Honour of
 the Father and the Holy Ghoſt: Theſe, I ſay,
 are ſome of the Reaſons which may induce any
 conſiderate *Chriſtian* to ſay, That Perſons who
 ſpeak, and believe thus, are not yet qualified
 to be public Teachers of the Wiſeſt, Beſt, and
 Holieſt Religion that ever did, or ever will ap-
 pear in the World.

I am

Your affectionate Friend.

To the Reverend Mr J——M.

2d December, 1742.

YOURS of *October* 30 came ſafe to Hand,
 by which I find your Delay in writing was
 occaſioned by your not having ſeen Mr SP——G,
 who, I perceive, acquainted you that the *Mora-*
vian Brethren “allow Reason to be a good
 Guide in civil and outward Affairs, but not
 in Spirituals.” This Maxim is, I apprehend,

laid down in too general and loose a Way, and may easily lead Persons into dangerous Mistakes.

1. For if Men are once taught to lay aside the Exercise of their intellectual Faculties in *Religious Matters*, they may easily become a Prey to every subtil Sophist and Heretick that falls in their Way.—It is no Wonder to hear a Church, which obtrudes *unreasonable* Tenets upon her Members, cry down the Use of Reason in Religion: But it is a Shame for those who *protest* against her *Errors* to preach up such *strange* Doctrine. For, which way shall we be convinced of the Truth of *Christianity*, but by the sober and devout Use of our Reason? How shall we search the Scriptures? How did the noble *Beræans* search them, but by their *Reason*? How can we prove all Things, and hold fast that which is Good, without a due Exercise of our intellectual Powers? Such a Doctrine, one sees plainly, opens a wide Door to Enthusiasm and Error, and is a Reproach to the Religion of *Him* who is the Wisdom, and the Word of *G o d*.

2. Their refusing to take Oaths before a *Magistrate*, is a Sign they misunderstand the Scriptures, which, from the Beginning to the End, allow of such a Practice. — Our *Saviour* was dumb as a Sheep before his Shearers, till the Oath of *G o d* was put to him by the High Priest. The Angel in the *Apocalypse* lifts up his Hand, and *swears* by Him that liveth for ever and ever; nay, *God* Himself, because He could *swear* by no greater, *swears* by Himself.—And
yet

yet the *Moravian Brethren* refuse to comply with what JESUS CHRIST, with what an *Angel*, with what the *Holy G O D* practised. 3. Their refusing to take up Arms in Defence of their Country, at the Command of the *Civil Power*, is a Proof *that* they have not weighed the Matter in the Balance of right Reason, nor considered throughly their Duty in this Particular. The Angels of G O D are represented as *fighting* with the Old Dragon and his Angels; CORNELIUS, we may fairly and reasonably suppose, from the Silence of the Scriptures to the contrary, and from the Reason of the Thing, continued a *Soldier* after he became a Christian: The primitive Christians refused not fighting under the Banner of the *Roman Eagle*; and yet the *Moravian Brethren* will not lend *their* personal Assistance against Invaders and Plunderers of their Country.—If they *do* truly think themselves *bound* to obey *Magistrates*, and if Subjects (any Subjects but themselves) may lawfully take up Arms at the Command of *Magistrates*, as they *seem* to allow, then are the *Moravian Brethren* too soft and effeminate, in declining to undergo the Fatigues and Hazard of War in Defence of their King and Country. 4. Their praying to, and praising so constantly the Son, and so very seldom the Father, is another sure Sign that they do greatly err, not knowing the Scriptures; for therein we are taught that the Father is the Person (excuse the Word for Want of a better) in the Sacred and Undivided Trinity,

nity, who is, for the most Part, to be prayed unto, and that through the Merits and Mediation of JESUS CHRIST. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, He will give it you." Agreeable to this, we find almost all the Prayers in the *New Testament* addressed to the Father thro' CHRIST. And the most ancient and excellent Collects of our Liturgy, were composed on this Scripture-Plan. Is it not then unwise to recede from the Practice of Apostles, and Apostolical Men, and the Usage of the Church in the purest and best Ages of *Christianity*? Do not mistake me, I do by no Means assert, that neither the Son, nor the Holy Spirit, are to be prayed to *by Name*; my Meaning is only to shew that the *Moravian Brethren* deviate from the Model of most of the Scripture-Prayers and Praises, and the Practice of the Saints.

By speaking thus freely to the Points mentioned in your last Letter, I would endeavour to convince you, that the Congregation of the *Moravian Brethren* (as they are called) are by no Means to be compared in Point of Scripture-Knowledge, and Piety, to a Church which is the surest Safeguard of any Religious Community, it may be, in the World, against the Sophistical Arguments of Enthusiasts and Idolaters. Of this Church Mr J——M is a *Deacon*; he had once a just Value for her; for some Years past, without any Fault of hers, she has lessened in his Esteem, and he fears to enter upon

upon the *Priestly* Office within her Pale, on Account of several Scruples and Prejudices he has imbibed against her.—In this Case what is to be done? Is he to remain in this State? On the Contrary, Is it not his Duty, does it not highly concern him, to endeavour by all prudent, Christian Methods, to have these Difficulties removed? Is he not *desirous* of being more fully satisfied about them, and of hearing what Answers Persons of *calm Temper, sound Judgment, deep Learning, and unfeigned Piety and Sanctity of Life*, may be able to return to his Objections? Is he not, I say, obliged in Conscience to get as full Information as possible, about his Doubts and Fears relating to this important Subject, and to lay them before such Divines as he has the best Opinion of for Piety, Prudence, Zeal, and Scripture-Knowledge?—Surely you will not think my Proposal an unreasonable one, but will set about a Work which more nearly concerns you than you may imagine. In doing of which you will be kind to yourself, and oblige him who would not have been so earnest and pressing with you, did he not know it was for your truest Interest.

I remain

Your Well-wisher and Friend.

To

To the Reverend Mr J——M.

13th Jan. 1742.

I Have read over your Letter of *December 13* more than once, but cannot perceive any Inclination in you to comply with my late Request; which methinks any disinterested Person would think a reasonable one. If you are *still resolved* to be at no Pains in drawing up a true State of your Doubts and Difficulties about the Lawfulness of entering into Priest's Orders; I say, if you are determined to remain with these Scruples and Prejudices about you, then I must for the future spare myself the Trouble of urging you to comply with what every wise and impartial Man would declare to be your Duty to set about without any further Loss of Time. But I am willing to hope you will behave in this momentous Concern in a Manner becoming a Disciple of CHRIST. In this charitable Hope I am induced to write to you again, and lay before you my Observations on several Passages in your last Letter. — *First*, “ You express your Sorrow, that there is not that hearty Union and Fellowship betwixt us as formerly.” — If I had not a real Concern for your Welfare, I should not have written in the Manner I have done of late. My Friendship for you is employed in
endea-

endeavouring to free you from such Opinions, as, I *think*, are unbefriended by the Holy Scriptures. *Secondly*, "You think there is a little of a Spirit of Controversy in my last." Controversy is a Thing I am averse to; and I hope, I wrote to you free from its Power and Influence. I made Use of Reason and Scripture in endeavouring to convince you, that several Tenets of the *Moravian Brethren*, shew them to be far inferior in Point of Doctrine and Worship to the Church of *England*. As for *triumphing over them*, I can assure you, it would be much greater Pleasure and Satisfaction, to hear of their adorning the Gospel of God our Saviour in all Things relating to *Faith and Practice*, than to lie under a Necessity, in a Manner, to tell you that I am verily persuaded they are far from being in that Dispensation of the Knowledge of the Christian Religion they take themselves to be. Let them but beware of *Pharisaism*, and they may in Time become useful Members of the Christian Church. At present they do Hurt (undesignedly, I charitably hope and believe) to divers Unstable, Uncatechised Souls. *Thirdly*, You tell me, "I seem too earnest for the Form of the Church of *England*." You quite mistake me, I no more think that *Forms and Modes* of Religion are Religion itself, than I believe Scaffolding to a Building, to be the very Building. What then? Are we for this Reason to lay aside all *Forms and Modes* of Religion? No, in no wise. They are in their Place very

very serviceable and expedient, and no well-ordered Society whatever is without them. You say true, "It is not the best Forms of Prayers or Doctrines that make a Church of CHRIST;" but ought you not to have added, they are of great Service to direct and assist the Understanding, and the Devotion of the sincere Members of the Church of CHRIST?—A wise Man will carefully avoid the two Extremes of Over-valuing, or of Under-rating any Thing whatever, that has any Usefulness belonging to it. *Fourthly*, You define "A Church of CHRIST to be a Congregation of real Christians, who are truly and essentially united to JESUS CHRIST, who are influenced by His Holy Spirit, amongst whom He guides and governs, and amongst whom the Word is preached, and the Ordinances administered according to His Will, and in His Spirit and Power." This Definition, I think, overshoots the Mark of Truth, and is more true of the Church Triumphant than of the Church Militant. For, where was ever such a Congregation of Christians as this, since the Beginning of Christianity?—Not in the Days of the Apostles, that we read of. Neither the Church of *Corinth*, nor the Church of *Ephesus*, nor any of the Churches to whom St PAUL directed his Epistles, came up to this Character of Perfection. They all answered our blessed and adored Redeemer's parabolical Description of his Church on Earth. Wheat and Tares were seen growing together; and yet, this undue Mixture notwithstanding, the *Corinthian*,
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the *Ephesine*, and all the other Churches, were real Churches of CHRIST. Though Satan ventured to come among the Sons of God, on the Day when they presented themselves before the LORD, they were still an Assembly of heaven-born, holy Spirits. If no Christian Community was to be esteemed a Church of CHRIST till *all* the Members of it answered *your* Description, there would be no one Church of CHRIST this Day in the World. But you go on, and tell me, “You believe there are real Christians; and you hope, many in the *Church of England*, but where shall we find a *whole* Congregation of such?” Where indeed, in any Part of Christendom? What then? Must not Ours, or any other lawfully Established, Religious Community, be deemed a Church of CHRIST, because no one whole Congregation has every Individual Professor truly and essentially United to JESUS CHRIST? This is carrying Matters too far, and affecting to be Wiser above what is written, either in the Scriptures, or in Church History. *Fifthly*, It is not requisite to Salvation to be of this or the other Church.” Right; If by the Word *Requisite*, you mean absolutely necessary. But if you would insinuate that it is a Thing indifferent, what particular Party or Denomination of Christian Professors we belong to, this is not true. Where a Church has been modelled and established by lawful Authority, it is *not* a Matter of such *little* Moment, as People are apt to imagine, to reject Communion with such a Church.

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A Person ought to have his Conscience very well informed, before he presumes to disregard Rules and Orders confirmed by such a Sanction. He must be able to prove from the Word of God that something *Sinful* is commanded him; otherwise, I think, there are several Texts of Scripture which stand as Witnesses and Rebukers of his unwise, unseemly Behaviour. *Sixthly*, "You thank God, you are no more the *Bigot* you once was. You now love a real Christian, let him be of what Party he will. To be zealous for this or the other Church, is not to be zealous for CHRIST. Our Saviour reprov'd this Kind of Zeal when He was upon Earth." By your being formerly a *Bigot*, I understand, your having a great Value for the Church of *England*. You thought She was very far from exacting *Sinful* Terms of Communion; that her prescribed Way of Worship was in the Beauty of Holiness; and you wondered at the unaccountable Obstinacy and uncouth Rusticity of several of your Countrymen, who, notwithstanding all the solid, unanswerable Tracts that have been written in Defence of the National Church, could yet have Stoutness of Temper sufficient to bear them out in disregarding the sacred Precept which enjoins us "to render to all their Due," "Fear to whom Fear," "Honour to whom Honour." — Something like this, I take to be the Bigotry you return Thanks for being delivered from. But let Mr J——M consider, that a Bigotry of this Sort, (if it *must* pass under so *Severe* a Denomination)

nomination) provided it keep itself within the Bounds of Modesty and Christian Kindness, is far from being a Temper unbecoming a real *Christian*. Our Saviour did not reprove *this* Kind of Zeal, when he was upon Earth. It was the proud, contemptuous, blind Zeal of the *Pharisees* and other *Sectarists*, which the Holy JESUS reproved, and not a due Observance of all the lawful Commands of Governors, whether in Church or State. They that sat in MOSES's Seat were, by his own express Command, to have a proper Regard paid them; and every Thing that favours of a self-conceited, stubborn, presumptuous, fanatical Spirit, is repugnant to the pure and peaceable Religion of *that blessed Lover of Souls*, who was meek and lowly in Heart, and calls upon all his Disciples to imitate his own most pure and perfect *Example*. *Seventhly*, "You have no Mind to take a Living in the *Church of England*, yet you have a real Desire to do Good to Souls in the *Church of England*; you are chiefly a Debtor to them; but you are afraid, if you should take a Living, you should lose that little Zeal you have, and instead of doing more Good, you should do less; as Others, superior to you, have found by Experience, and so you should bring Reproach upon yourself and Saviour." Who those Superiors to you are, who have had a Damp cast upon their Zeal by becoming *Parochial* Clergymen, I am not solicitous to enquire. Sure I am, they are no good Precedents for you to copy after; and I may

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safely

safely affirm, you *fear* where no Fear is. For do but calmly consider what *true Zeal* is, and you will find that the Occupation of a Parochial Minister has a direct Tendency to keep the celestial Flame glowing in his Breast. His Praying and Preaching, his Administering the Sacraments, his Visiting the Sick, his Resolving Cases of Conscience, his Humbling the Presumptuous, and Comforting the Desponding, his Rebuking the Vicious, his Catechising the Ignorant, and Establishing the *Faith* of the more *Knowing*, his Conferences with his neighbouring Brethren; these, beside his domestic Concerns, will surely keep him from *Sloth* and *Idleness*. His Zeal will be kept in *perpetual Exercise*, and he will have no Occasion, for want of Business, to *break Bounds*, and unbecomingly to enter into other Mens Labours.—The chief Fault which I found with the *Moravians* for asserting that Reason is no Guide in spiritual Matters, was, that it was couched in too *loose* and *general* Terms, and consequently, capable of doing a great deal of Harm among People not accustomed to distinguish with any Sort of Accuracy.—Carnal, corrupted Reason, or, in other Words, Reason benighted by and in Bondage to the World, the Flesh, and the Devil, rejects the Gospel of a *Crucified Saviour*. But the first Dawnings of the Sun of Righteousness upon the Mind are very salutary and refreshing, and if not resisted, will shine more and more unto a perfect Day. Reason, thus illuminated, is the Instru-
ment

ment whereby we search the Scriptures, and compare spiritual Things with Spiritual.

Thus, I have endeavoured to shew you how much I desire you would return into the Paths of Wisdom and Regularity. I beg of you to pass a favourable Construction upon my writing in this Manner. Heartily wishing you may follow the Things which make for Peace, and Things whereby you may edify others, and that your Behaviour in general may be regulated by the Rules of the Gospel of Peace,

I remain,

Your hearty Well-wisher and Friend.

To _____.

10 Jan. 1743.

I AM sorry you should be troubled with Perplexities and Doubts concerning your Salvation, and wish it might be in my Power to be any Ways assisting to you on this Head.—I take the Calvinistical Doctrine of Predestination and Reprobation to be unscriptural, and consequently

unsafe, and uncomfortable. It gives us unworthy Notions of our Maker, and tends to no Profit, but the subverting of the Hearer. It tends to throw us either into the Extreme of Presumption and Self-confidence, or else into that of Despair and Melancholy. If I may be thought capable of advising you, I would have you avoid holding any Discourse about it. For your Time may be to much better Purpose employed in minding your Business, in following that *diligently* and *conscientiously*; and, as Opportunity serves, in frequenting the Public Worship, and in Reading, and Praying in private. This, I take to be the plain Way for you to be safe from your spiritual Enemies: And the not attending to these few easy and pleasant Rules, is, in my Opinion, the Cause why so many People fly out into irregular Courses, and are deluded by false Hopes into a Fool's Paradise. The sworn Enemy of our Salvation is very watchful, and very subtil; he knows the Power of *Enthusiasm*, and how apt we are to take the Raptures of a warmed Imagination for the Inspiration of the Holy Spirit. Now, I can think of no better Way for you to be Proof against his wily Assaults, than to observe our Saviour's Direction and Caution, "Watch and Pray, lest ye enter into Temptation." For we have daily, melancholy Instances of Novices who are lifted up with Pride, the worst Sort of it, Spiritual Pride; "behaving themselves disorderly, understanding neither what they say, nor whereof they affirm."—

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As you have given me a fair and almost necessary Opportunity of writing to you, I cannot let it slip, without *again* intreating you to keep close to the Ordinances of our *Church*, which will stand you in more Stead than any high-flown Pretences to Perfection, or Disputations about Reprobation and Election, can possibly do. It is not *Talking*, so much as *Doing*, that our LORD requires of us. Obedience is the surest Mark of our Discipleship; without which it is not all the Gibberish and Jargon of a Party, not all the Religious Phrases in the World, that can bring us to Heaven.

I will detain you no longer than to assure you of my hearty good Wishes for your Happiness, spiritual and temporal; to hear of which will always be a great Satisfaction and Pleasure to

Your assured Friend.

To ———.

5 June, 1745.

I Hope — will be preserved from falling a Prey to the artful Insinuations of the Emis-saries of the Church of *Rome*. I put two Tracts against Popery into her Hands; and I hope, for her own Sake, she will not fail to read them

with all that Attention which the Importance of the Subject requires.

If * Persons would but give themselves Time to think, they would find such abundant Provision for all their spiritual Wants within our own Church, that they would see no Reason to desert her under Pretence of being better Edified elsewhere. Her Liturgy is the best Body of Divinity

* “ As no Man blames CHRIST or his Apostles, because JUDAS was a Hypocrite, or because SIMON MAGUS professed their Religion; so they betray great Ignorance and Simplicity, who for the monstrous Impieties of many who profess themselves Members of our Assemblies, despise and slight our Church, which in her Principles is most averse to all such Practices: A Church, which as, for my own Particular, I have deliberately and premeditatedly embraced and chosen; so, I hope, I shall never be so much forsaken of God, or of my Reason, as to quit it to become a *Papist*. I have not been altogether a careless Observer of the several Christian Churches dispersed through the World. Desire of mine own Salvation hath made me take particular Notice, what Corruption there is in them, and what Affinity they have with the primitive Professors of Christianity: And I must freely confess, upon a serious Examination of the Scripture, and the Fathers of the three first Centuries after CHRIST, that from my Heart I think there is no Church this Day in the Christian World, be it Eastern or Western, that in her Principles and Constitution bears so much of the Image of the truly primitive Church, or comes so near it, as the Church of *England*; a Church, which, as your Forefathers had Courage to burn for, so, I verily believe, that he understands not her innocent Designs, and excellent Rules, who dares not die a Martyr in her Cause.” *A Dissuasive from Popery*, by A. HORNECK, D. D. Second Edition, Pages 52, 53.

Divinity extant; and also the many excellent Sermons, and other Tracts of *Devotion* and *Instruction*, composed by her *Clergy*, are admirable Preservatives against the Disorders of a heated Imagination. It is great Pity that all the pious and learned Labours of our Reformers should be so little set by, as they are at present, by too many who make uncommon Pretences to Religion, and yet are all the while forgetting that Obedience to Parents (spiritual and civil, as well as natural) is one of the Commandments written with the Finger of God. — When our spiritual Governors shew their Dislike of holding private Meetings; when they find by Experience that it tends to alienate the Minds of the Frequenters of them from their own proper Pastors, and creates Divisions between the nearest and dearest Relations; I say, when this is the Case, it is high Time for every one who desires to walk circumspectly and charitably, to avoid such Meetings; and to be content, as he well may, with keeping strict and constant Communion with a *Church*, of which he had the Happiness to be born and bred a *Member*; and which, without Boasting, may be justly esteemed the Glory of the Reformation, and a Bulwark against Popery, Fancism, and Enthusiasm. Hence I am led to think, it is a very unkind, and an unfair Thing, in those Teachers who go under the Name of *Methodists*, to continue their separate Meetings, when they know it gives such Disgust

to Those whom they solemnly promised to obey in all lawful Things. Let this Thought be pursued Home, and surely it must be sufficient to make any Religious Person cease from being any Ways aiding and assisting those Teachers in their refractory Behaviour towards their *Superiors*. —

Admitting that more and greater Fervors (for which several Reasons, not religious ones, may be assigned) are felt in those separate Meetings, yet these Raptures and Exultations may be purchased at too dear a Rate, when the Price paid for them is Disagreement with our best Friends — Contempt of public Order — and a Departure from the Rules of Humility, Modesty, and Gospel-Charity. What I am now urging appears so clear and true to my own Mind, that I wonder how it can be overlooked by any Person, who considers the many Cautions scattered throughout the New Testament, “of giving no *Cause* of Offence to any one,” “of walking charitably towards our Neighbour,” and “of not letting our Good be evil spoken of.” — Acting under the Sanction of Public Authority, is a much safer Method than acting against it; and we may much more reasonably expect the Divine Blessing upon our Attendance on the Ordinances of Religion, when we are observing the Apostolical Injunction, “Let all Things be done decently and in Order,” than when we are disregarding it. By the same infallible Rule, we are “to mark those who cause Divisions, and to avoid them.” And we are to remember,

remember, that "if any be Contentious, we have no such Custom, neither the Churches of God."

To sum up my Thoughts on this Subject in few Words.—We have the Happiness to belong to a *Church*, which, however lightly it may be set by, has yet, to a Demonstration, been found to be under the Patronage and peculiar Care of the holy Founder of our Religion.—About two Centuries ago she separated herself, in an orderly, legal Way, from the Church of *Rome*; since that Time she has more than once been in the utmost Danger of becoming again a Vassal of that strange Church-Governor, who claims such a Power as the Gospel condemns. She has also been in the Hands of Others, who, though *Protestants* by Name, are yet Dissenters from her; and yet, through the wonderful Interposition of God, she has been rescued from the Power of each Party of these her Enemies, and has enjoyed a Series of Liberty for many Years. May the great Ruler of our Hearts keep us in the Paths of Peace, Humility, and Brotherly Love; without which our Raptures are Delusion, and our Devotion more jarring than sounding Brass, and tinkling Cymbals.

I am

Your affectionate Servant.

Remember, that "if any be contentious, we have
no such custom, neither the Churches of God."
To turn up my Thoughts on this Subject in
few Words.—We have the Happiness to belong
to a Church, which, however highly it may be
valued, has yet, to a demonstration, been found
to be under the Patronage and peculiar Care of
the holy Founder of our Religion.—About two
centuries ago the separated heretic, in an or-
dinary, legal Way, from the Church of Rome,
told us that there was more than once been in
the Church a danger of becoming again a Vassal
of that strange Church-Governor, who claims
such a Power as the Gospel condemns. She
has also been in the Hands of Others, who,
though professedly of Rome, are yet Dissenters
from her; and yet, though the wonderful in-
terposition of God, she has been rescued from
the Power of each Party, and her Separation
at this joyful Crisis of Liberty, is a
fact, that the great Ruler of the World
has the Marks of Power, Wisdom, and
mercy Love; which will be a Reward to
the Nation, and our Liberty will be a
lasting Blessing.

A
V I E W

Of P A R T of

St Paul's Epistle to the Romans.

IT is requisite to premise, (1.) that the Part of this Epistle, which is to be the Subject of the present Inquiry, begins from the *Ninth*, and ends with the *Eleventh* Chapter. And, (2.) that the Separation of the last Part of the *Eighth* from the Sentences, wherewith the *Ninth* Chapter is begun, exhibits a striking Instance, among many others which may be produced, of the great Injury done to "the SACRED TEXT," by the *Breaches* made upon it, through the Intervention of *Chapters*.

The Apostle had been bidding Defiance to the whole Confederacy of the Rulers of the Darkness of this World, and to the whole Com-
pass

pass of Occurrences in it, to separate *Christians* from the *Love of GOD*, which is in *CHRIST JESUS our LORD*. And then adds immediately, *I say the Truth in CHRIST, I lie not; my Conscience also bearing me witness in the Holy Ghost, that I have great Heaviness, and continual Sorrow in my Heart. For I could wish that myself were accursed, or, (as it is in the Margin) separated from CHRIST, for my Brethren, my Kinsmen, according to the Flesh.* St Paul was willing to give a stronger Proof of the Love of his Country, than that of dying for it. Death, he was assured, would be *his Gain*: It would be to him the Gate of Life.

In his Epistle to the *Philippians*, he tells them, that though, with respect to himself, it would be *far better to depart, and to be with CHRIST*; yet, for their Sakes, he was contented to live; or, whenever he should be called to it, he was ready to be *offered upon the Sacrifice and Service of their Faith*. But for *ISRAELITES, to whom pertain the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of GOD, and the Promises; whose are the Fathers, and of whom, as concerning the Flesh, CHRIST came, who is over all, GOD blessed for ever*:—For this *peculiar People of GOD*, he was willing to undergo (what it was out of the Power of Men, or Devils, to force from him) a temporary *Separation* from the Love of *GOD*, which is in *CHRIST JESUS our LORD*.—He was willing, for a Season, to suffer all the Horrors, Desolation, and Distresses of Mind, and of Body, of an Anathema from
CHRIST;

CHRIST; if, by *his* being thus set aside, his Brethren might be admitted to the inestimable Privileges of the Kingdom of Grace.

But the Beauty of this most remarkable Instance of evangelical *Charity* will be in Danger of being lost to several Readers, if the Text *must* be suffered to be torn asunder by the Irruption of *Chapters*. Now, consider him, who was thus willing to undergo what, in *his* Estimation, was the most grievous of all Torments.

Before his Conversion, you behold a Zealot, — a Persecutor; — and, of all Persecutors, the most malignant, a *Pharisee*. After his Conversion, you behold him in one continued State of Persecution: And persecuted, by whom? By this very People, for whom he is pouring out his Heart in Prayer, and in Love. Let this Contrariety of Tempers be compared; you then see his Description of Charity, in his first Epistle to the *Corinthians*, verified in his own Person: You see likewise a living Example of the Truth of what is said in his *second* Epistle to the same Church; — *If any Man be in CHRIST, he is a new Creature: Old Things are passed away; behold, all Things are become new.*

To proceed: The Apostle pointeth out the Distinction betwixt nominal, and real *Israelites*; and guardeth against Mistake concerning the *seeming* Inefficacy of the Word of God, arising from the comparatively small Number of the latter, who alone deserve to be stiled "ISRAEL."

The

The Children of the Promise, as were Isaac and Jacob, are counted for the Seed.

It was foreseen, by divine Omniscience, before *Esau* and *Jacob* were born, — before they had done either Good or Evil, that the latter ought to have Preference of the former; that he, whose *Works* were destitute of *Faith*, should yield in his own Person (and in the Persons of his Posterity) to him (and to his Posterity) who lived, and *died in Faith*. From this Instance of divine Foreknowledge, *St Paul* inferreth, that the Vouchsafement of divine Mercy proceeds not from the Will of Man, but from the Will of God. — GOD dispenseth not his Grace to the Self-righteous, — to those who follow their own Imaginations, who run their own Courses, set up their own Wills in Opposition to his: But it is the Will of Him, who *doeth all Things in Number, Weight, and Measure*, to shew Mercy to those, and to those only, who receive it in the Way prescribed by himself. And, as to divine Judgments, they also are done in Truth, and Equity; whereof the haughty, perseveringly obstinate, hard-hearted *Pharoah*, is a standing Instance. — How impious, how vain is it then in the Creature, to lay his Obstinacy to the Charge of his Creator! Shall a Vessel of Dishonour demand of the Potter, why, out of Clay of the same Lump, he made another Vessel unto Honour? And shall the *Jew* charge his God foolishly? Shall he say, that his Obduracy doth not resist the Will of GOD? — Yet, even
to

to this Folly an Answer is vouchsafed! — Do you inquire, why the *Gentile Nations* are accepted, and the *Jewish Nation* is rejected? The Answer is given. — The Gentiles, who, in the prophetic Writings of *Hoshea*, are called — “Not the People; Not the Beloved” of God, in the same Writings are styled by *JEHOVAH* himself — “My People,” and “My Beloved.” Wherefore? Because it was foreseen, that they, together with the believing Part of *Israel*, would seek Righteousness — Justification, or Acquittal from the Guilt, the Dominion, the Punishment of Sin, by stedfast Faith in the Promises of God, made unto them in, and by *CHRIST JESUS*, our LORD: But, as to Unbelieving *Israel*, they were not Partakers of the promised Blessing. For what Reason? Even for this: They sought it not by Faith in *JESUS*, the *CHRIST*; but they sought it, where it is not to be found, in punctual Observance of *Works*, prescribed by the *Law* of *MOSES*.

When the *Messias* came unto his own People, his own received him not: but as many as received him, to them gave he Power to become the Sons of God. The *Jews*, as a Nation, were offended in him: As it is written, Behold, I lay in *Sion*, a *Stumbling-stone*, and *Rock of Offence*, and whosoever believeth in him shall not be ashamed. This Citation from two different Passages in *Isaiah*, is followed immediately by — Brethren, my Heart's Desire, and Prayer to God for *Israel* is, that they might be saved. But this Connection is broken by

by the Interposition of a *Chapter* ! Another Instance of the * Injury done to the *Text* of “ the Word of God,” through the Liberty taken with it by the Fancy of Man !

The Apostle bears Testimony to their Zeal, but, at the same Time, shews them that it was Zeal, not founded in Knowledge. *For they, (as he tells them repeatedly,) submitted not themselves unto the Righteousness of GOD.* They did not assert their own Privileges : They did not consider, that, when the promised *Messiah* made his public Appearance, they were to continue no longer in a State of Minority, under the Guardianship of *Mosaic Rites, and Ceremonies*; they were not to be shut up as in a defenced Castle ; were not to remain under the Tuition, and Discipline of the *Law*. — They did not consider, that the Righteousness which is of Faith, is seated in the *Heart*. They did not understand, that the Kingdom of GOD is *within us* : That obediential Faith in the LORD JESUS, *who died for our Sins, and who rose again for our Justification*, is the one, instrumental Cause, whereby Man *shall be saved* — from himself, — from his sensual, corrupt, sinful Nature ; and shall become an Inheritor of the Kingdom of Grace, and of Glory.

The

* It is submitted to Consideration, whether, if the *Chapters*, and also the Paragraphs (not Verses) were numbered in the Margin ; every Convenience, alleged in Excuse for these *Intrusions*, might not be retained, and every Inconvenience removed.

The glad Tidings of Salvation were sent, without Distinction, both to the *Jew*, and to the *Greek*; “ the Sound of them went into all “ Lands, and their Words into the Ends of the “ World.” The ready Attention given to “ the Word of Reconciliation ” by the *Gentiles*, (who by *MOSES* are called “ No People,” and collectively, “ a foolish Nation) ” set a Pattern of Wisdom before the Eyes of *Israel*, which yet did not, as it ought to have done, rouse them to Emulation. For, with respect to the former, *JEHOVAH* is represented by his Servant *Isaiab*, as saying, “ I was found of them that sought “ me not; I was made manifest unto them that “ asked not after me : ” But as to the peculiar People of God, the same Prophet, in the Name of himself, and of his Brethren the Prophets, complains in these Words; “ LORD, who hath “ believed our Report,” or Hearing? Who hath believed what they *heard* from our Mouths? And again, the earnest Solicitation of *JEHOVAH*, and the Neglect of this Solicitation, is expressed in this manner; “ All Day long I have stretch- “ ed forth my Hands to a disobedient, and gain- “ saying People.”

But notwithstanding this general Contempt of the Words of the most Highest, God forbid! that it should be thought that He hath cast away his People. The Apostle himself is an Instance to the contrary. *GOD hath not cast away his People, whom He FOREKNEW.* — As, in the general Defection, in the Reign of *Ahab*,

there were *seven Thousand* in *Israel*, beside *Elijah*, (though he supposed, that he was the only one left, "that had not bowed the Knee to "the Image of *Baal*;" even so, at this present Time, saith *St Paul*, there is a Remnant according to the Election of Grace.

That Part of *Israel*, who accepted Salvation, on the most gracious Terms of the divine Author of it, are styled, by way of Eminence, "the Election;" that is, they who are chosen in *CHRIST*, by Him who cannot err, as Vessels of Mercy. As to the Unbelieving Part of this Nation, they are represented as *a People lying down, loving to slumber*. But, in order to preserve the Believing *Gentiles* from Relapse to Infidelity, and from behaving in the same contemptuous manner toward the *Jews*, wherewith they had behaved, in all Ages, toward the *Heathens*, *St Paul* hath recourse to the Similitude of an Olive-tree, with some of its Branches broken off, and receiving ingrafted Cyons from a wild Olive-tree. The Root, it is ever to be remembered, is not sustained by the Branches; but the Branches derive their Sustenance from the Root. If, therefore, God spared not the natural Branches, the *Jews*; the *Gentiles*, (Slips from the Olive-tree, that is wild by Nature,) were to beware of Presumption, and Pride; and to take good Heed, lest He also spare not them. For, be it duly noticed, such of the *Jews* who continue not in a State of Unbelief, who submit themselves unto the Righteousness of God, shall

shall be grafted in, shall receive Nourishment from the Root of the good Olive-tree, "the Israel of God." For GOD is able to graft them in again. And, as to the Blindness of Heart, which hath befallen the *Jews*, as a Nation; this will not last for ever. When the Fulness of the *Gentiles* shall be come in, when that most happy Time shall come, that all the Nations, whom GOD hath made, shall come, and worship before Him; when the Kingdoms of this World shall become the Kingdoms of the LORD, and of his CHRIST; then shall be fulfilled that, which was spoken by *Isaiab* the Prophet, *There shall come out of Zion THE DELIVERER, and shall turn away Ungodliness from Jacob.* Thus, *All Israel shall be Saved.*

The Nation, that was called *first*, is the *last* that will believe in the *Messiah*, foretold by their own Scriptures, — even by MOSES, the *Psalms*, and the *Prophets*.

Unbelief is the Sin both of the *Jew*, and of the *Gentile*. But the GOD of Mercy findeth a Ransom. Faith in JESUS CHRIST, (which hath no other Way of shewing its Sincerity, than by Obedience to his Commands) is the one appointed Method, whereby Mankind shall be saved.

Lastly, The Apostle contemplating the gracious Dispensations of HIM, whose Truth standeth like the strong Mountains, and whose Judgments are like the great Deep, breaks out in Admiration, with — *O the Depth of the Riches*

both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! For, who hath known the Mind of the LORD, or, who hath been his Counsellor? Or, who hath first given to Him, and it shall be recompenced unto him again? For, of Him, and through Him, and to Him, are all Things: To whom be Glory for ever. Amen.

Upon the Whole: The Apostle expresseth the most ardent Wishes, the most tender Affection for those of *his own Nation*, which it is possible for Man to shew toward his Fellow-Creatures. — It is the Will of Him, who in all Perfections is Infinite, that they who seek Righteousness, not according to their own Fancies, but according to his divine Will, should be predestinated to Life everlasting. Every Individual of this unspeakably happy Society was foreseen by divine Omniscience. They acknowledge, with Humility and Thankfulness, that it is wholly owing to the Grace of God, that they are distinguished from others; that *they have nothing, which they did not receive*. All Boasting, either in Faith, or in Works, is renounced by them. *Without CHRIST*, (as CHRIST himself tells them) *they can do nothing*. Thus free Grace shines forth in Glory.

In other Words, thus — The Creator foresaw, that Man would fall from his Integrity. — A Redeemer is promised, and, in due Time, is Born into the World. — As Man, He is descended from, and He comes unto that Line
of

of the Posterity of *Abraham*, from which it was foretold, that He should be descended. They, as a Nation, rejected Him, though many Individuals believed in Him. These, together with the Believing *Gentiles*, are incorporated into one Church, are made Partakers of the same Blessings in, and by the same common Saviour.

If you ask the Reason why the *Israelitish* Nation is rejected, and the Nations of the Earth are accepted; the Answer is given: The former set up their own Wills in opposition to the Will of God: The latter, with all Readiness of Mind, and Humility of Heart, accepted the proffered Salvation. But the *Gentiles* are reminded of the Danger of Presumption, and Self-conceit. They are to *take heed lest they fall*. They are not to *trust in themselves, that they are Righteous, and to despise others*. The Outcasts of *Israel* will be called in, and *Gentiles* may be cast out; in case the Former seek Righteousness by obedient Faith in JESUS, the CHRIST; and the Latter fall into Pride, and Unbelief. And though it be foreseen, and foretold, by the Spirit of Prophecy, (such is the wilful Blindness of *Israel*!) that, as a Nation, they will be the *last* of the Nations of the Earth, that will remember themselves, and be turned unto the LORD; yet, when the *Fulness of the Gentiles* shall be come in, then all *Israel* shall be saved. “ This “ is the LORD's doing, and it is marvellous in “ our Eyes!”

It must now be submitted to calm, and serious Consideration, whether from *this* Part of the Epistle to the *Romans*, taken together, and not broken into *separate Parts*, it ought to be inferred, that the Doctrine of absolute Predestination, is the Doctrine of the great *Apostle of the Gentiles*.

A VIN-

VINDICATION

OF THE

Seventeenth Article of Religion.

“**T**HE Book of Common Prayer” is given in Evidence, that the Doctrine of Universal Redemption, is the Doctrine of the Church of *England*. In the scriptural Sentences preceding the Exhortation, in the Exhortation, and Absolution, and also in the Blessing, wherewith the Morning and Evening Prayer are concluded, it is implied; and in the following Citations, it is expressly declared.—In the Litany, we pray

to the Author and Finisher of our Faith, that “ it may please Him to bless, and keep *all* his People; — that it may please Him to bring into the Way of Truth *all* such as have erred, and are deceived; and, that He would have Mercy upon *all* Men.” — In the general Intercession, we “ humbly beseech the Creator and Preserver of all Mankind, for all Sorts and Conditions of Men, that He would be pleased to make his Ways known unto them, his saving Health unto all Nations; and, that *all* who profess, and call themselves Christians, may be led into the Way of Truth.” — And the General Thanksgiving “ returns most humble and hearty Thanks to Almighty God for all his Goodness, and Loving-kindness to *all* Men.” — In the Collect for the *Sunday* next before *Easter*, Prayer is made to the Almighty and Everlasting God, who, of his tender Love toward Mankind, hath sent his Son to take upon him our Flesh, and to suffer Death upon the Cross, that *all* Mankind should follow the Example of his great Humility.” — In the second and third Collects for *Good Friday*, Prayer is made “ for *all* Estates of Men in the holy Church; that *every* Member of the same, in his Vocation and Ministry, may truly and godlily serve God; and that, HE who hath made *all* Men, and hateth nothing that He hath made, nor *willeth* the Death of a Sinner, but rather that he should be converted and live, would have

Mercy

Mercy upon all Jews, Turks, Infidels and Heretics." — In the Collect for the third *Sunday* after *Easter*, "we beseech Almighty God, who sheweth Mercy to them that be in Error, to give the Light of his Truth, to the Intent that they may return into the Way of Righteousness, that He would grant unto *all* them that are admitted into the Fellowship of CHRIST's Religion, that they may eschew those Things that are contrary to their Profession." — In the Collect for the twenty fourth *Sunday* after *Trinity*, we pray, "that we may *all* be delivered from the Bands of those Sins, which by our Frailty we have committed." — And in the Collect for St *Andrew's* Day, Supplication is made, "that Almighty God would grant unto us *all*, that we being called by his holy Word, may forthwith give up ourselves obediently to fulfil his holy Commandments." — The Prayer for the Church Militant, beseecheth the divine Majesty, "that *all* who confess his holy Name, may agree in the Truth of his holy Word, and live in Unity and godly Love." — In the Post-Communion, "we beseech our heavenly Father; through the Merits and Death of JESUS CHRIST, that we, and *all the whole* Church, may receive Remission of our Sins." — And in the Anthem, "Glory be to God on High," there is repeated Acknowledgement, that CHRIST taketh away the Sins of *the World*. — Lastly, In the Commination, the Minister exhorts the Congregation

gregation "to return unto God, under the Assurance, that He is ready to receive them, and most willing to pardon them."

Beside these numerous Testimonies, that the Doctrine of Universal Redemption is the Doctrine of the Established Church, the following are produced from the *Book of Homilies*. — In the same Year, (1562) that the *Thirty nine Articles of Religion* were Subscribed, for the first Time, by the two Houses of Convocation, the first *Tome* of Sermons, or Homilies, which had been published by Authority, in the Reign of *Edward the Sixth*, was republished by Command of *Queen Elizabeth*. In the Sermon "*Of Declining from God*," or, (as it is in the Running Title) "*Of Falling from God*," are the Words following; "Whereas G O D hath shewed to All that believe his Gospel, the Face of Mercy in JESUS CHRIST, which doth so lighten their Hearts, that they (if they beheld it as they ought to do) be transformed to his Image, be made Partakers of the heavenly Light, and of his holy Spirit, and be fashioned like to him in all Godliness, requisite to the Children of G O D. So, if after they do neglect the same, if they be unthankful unto him, if they order not their Lives according to his Example and Doctrine, and to the setting forth of his Glory; He will take from them his Kingdom, and his holy Word, whereby He should reign in them; because they bring not forth the Fruit that he
looked

looked for." — And in the *second* Part of the same Sermon, it is said, as followeth: "Let us beware, lest that we rejecting, or casting away God's Word, be not at length cast off so far, that we become as the Children of Unbelief, which be of two Sorts; the one Sort, weighing their sinful, and detestable Living, with the righteous Judgment, and Straitness of God's Righteousness, be so without Counsel; and be so Comfortless, that they will not be persuaded in their Hearts, but either that He cannot, or, that He will not take them again to his Favour. The other, hearing the loving, and large Promises of God's Mercy, and so, not conceiving a right Faith thereof, make those Promises larger than ever God did, trusting that, although they continue in their sinful and detestable Living never so long, yet that God, at the End of their Life, will shew his Mercy unto them, and then they will repent. And both these Sorts be in a damnable State, and yet, nevertheless, GOD, (THAT WILLETH not the Death of the Wicked) hath shewn Means, whereby both the same (if they take Heed in Season) may escape." — And again, in the second Part of the Homily "Of the worthy Receiving and reverend Esteeming of the Sacrament of the Body and Blood of CHRIST," (Tome the *second*) are these Words: "Now it followeth to have with this Knowledge [of the spiritual Food in the LORD's Supper] a sure, and

and constant Faith, not only that the Death of CHRIST is available for *the Redemption of all the World*, for the Remission of Sins, and Reconciliation with GOD the Father: But also, that He hath made upon his Cross a full and sufficient Sacrifice for thee, a perfect Cleansing of thy Sins, so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but CHRIST only."

Permit it to be observed a *second Time*; the Sermons whence these Citations are taken, were Published, under the Sanction of Authority, *in the very same Year*, that the *Thirty nine Articles* of Religion were subscribed for the first Time by the two Houses of Convocation.

The Sermons teach the Doctrine of Universal Redemption, in Terms as clear, and as strong as Words can teach it: Is it imaginable then that the *Seventeenth Article* should be *intended* to teach the Doctrine of absolute Predestination? A Supposition totally repugnant to the Rule of doing to others as we would be done to; totally repugnant to every Rule of Justice and Equity! He, who in the Article before us is said "to have constantly decreed to deliver from Curse and Damnation those whom He hath chosen in CHRIST out of Mankind, and to bring them by CHRIST to everlasting Salvation;" is represented in the *holy Scriptures*, unto which, in the concluding Part of the said Article, we are referred, as *no Respector of Persons*;

sons; and, as the Father of Mercies, which are over all his Works. In the first Part of the divinely inspired Writings, we find JEHOVAH himself, by the Mouth of his Servant Ezekiel, speaking thus; *As I live, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way, and live.* And in the second Part of the same Scriptures, we find "Him, of whom MOSES and the Prophets did write," calling to the Desolate and Oppressed in these most gracious Terms; *Come unto Me, ALL ye that labour, and are heavy laden, and I will give you Rest.* We find, that GOD willeth not that ANY should perish, but that ALL should come to Repentance. We are told, to our great and endless Comfort, that CHRIST gave Himself a Ransom for ALL; and we are made acquainted, by the Redeemer himself, with the Reason why the Ransom which would be paid by Him for ALL, would not be applied to ALL. YE WILL NOT (saith He to the Jews, and in Them to all nominal Christians) *come unto Me, that ye might have Life.*

To conclude: It is the Doctrine of the Holy Scriptures, and it is the Doctrine of the Church of England, deduced from the Scriptures, that GOD cannot be tempted with Evil; nor tempteth He any Man: That GOD made Man upright; that he hath sought out many Inventions; that

CHRIST

CHRIST JESUS *came into the World to save Sinners*; and that Man's Destruction is of himself.

In a Word; We are taught, that God created the World in Wisdom, — that He preserves it by his Power; that He governs it by his Providence; — and that He will judge it in Righteousness.

7 JUL 66

F I N I S.

E R R A T A.

Page 2. l. 4. for *stiles*, read *styles*.

— 4. l. 18. for *coming to*, r. *coming into*.

— 6. Note, l. 3. after *University*, *dele* the Parenthesis.

— 9. l. 1. for *have broke*, r. *have broken*.

— *Ibid.* l. 27. after *for*, a Comma.

— 21. l. 8. for *averse to*, r. *averse from*.

— 22. l. 5. for *supream*, r. *supreme*.

— 30. l. 3. for *true*, r. *truly*.

— 43. l. 5. after *Eighth*, a Comma.

— 48. l. 20. for *That*, r. *that*.

E R A T A

- Page 2. 1. 4. for *habe* read *habe*.
- 4. 1. 18. for *coning* to *coning* in.
- 6. Note. 1. 2. after *University*, add the *University*.
- 9. 1. 1. for *habe* read *habe*.
- Ibid. 1. 27. after *habe*, a *Comma*.
- 21. 1. 8. for *habe* to *habe* from.
- 22. 1. 5. **66 JUL 7** *habe*.
- 23. 1. 3. for *habe* to *habe*.
- 43. 1. 5. after *habe*, a *Comma*.
- 48. 1. 20. for *habe* to *habe*.

